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weaving, and other industries which on the surface appear very similar in the Tinguian—Ilocano, and Igorot groups, really show them to differ quite as markedly in material culture as they do in house building, social organization, religion and folklore. It should also be noted that some of the cultural considerations which caused Dr. Kroeber to separate the Igorot from the other Filipinos do not apply to the Tinguian. The people of this group do blacken the teeth, they do have the blow-gun, they do not have a kin group plan of society, and they make very little use of tattooing.

These and other considerations have led me to the conclusion that in northern Luzon we have evidence of at least two waves and periods of migration, the members of which are of similar physical type and language. It also appears that prior to their entry into this region they had developed or received social organizations and other elements of culture, very different from one another, and that they brought these with them and continued them in their present habitat.

If the term "Igorot" is confined to the people of Bontok, Lepanto-Bontok, and the Ifugao region, the uniqueness of this group may possibly be maintained, but if the Apayao, western Kalinga and Tinguian are added to this classification, the fundamental unity disappears and we are no longer justified in setting the Igorot, as a group, apart from the other Filipino.

Whatever may be our disagreement with certain portions of the paper, and our criticism of the material used, all workers in Malaysia will welcome Dr. Kroeber's new paper. It applies a method of handling data hitherto untried in Philippine research; it raises for discussion a number of new problems, and it also indicates a growing interest in the Islands on the part of our American scholars.

FAY-COOPER COLE

AFRICA

Harvard African Studies II; Varia Africana II. ORIC BATES, ed.
Cambridge, Mass., 1918. 12 + 324 pp., numerous pls. and text figs.

Together with its predecessor this volume forms a worthy monument to the zeal and generosity of its editor, whose death truly signifies an irreparable loss for the pursuit of African studies in this country. Except for linguistics, all phases of anthropology are represented, with ethnography clearly preponderating as to space and number of articles. Naturally it is possible to call attention to only a few of the more important papers.

The volume opens with Dr. G. A. Reisner's "Preliminary Report on the Harvard-Boston Excavations at Nûri: the Kings of Ethiopia after Tirhaqa" (pp. 1-64), a lavishly illustrated contribution which will doubtless commend itself to Egyptologists. It summarizes results secured during an expedition jointly financed by Harvard University and the Boston Museum of Fine Arts in 1916-1917. In "Certain Rites of Transition and the Conception of Nau among the Hottentots" (pp. 65-82) Mrs. A. W. Hoernle adds welcome details as to the usages and taboo notions of a people far too little known and rapidly approaching extinction or acculturation. The notes on menstrual customs are particularly interesting. In reproducing "Some Early Drawings of Hottentot Women" (pp. 83-99) Dr. E. A. Hooton adds certain general comments, especially on true steatopygia, which he holds "has been satisfactorily demonstrated in modern races only among the Bushmen and Hottentots." As to the Hottentot apron he categorically states that its "development is natural and not artificial." This remark seems to call for fuller substantiation in view of the widely prevalent belief that at least in part artificial deformation is involved in the phenomenon. Junod, to be sure, is not a physical anthropologist, but his information as to corresponding southern Bantu customs is so specific (*The Life of a South African Tribe*, I, pp. 183, 489) that it can hardly be ignored in a discussion of the subject.

An important monograph on a powerful group of Anglo-Egyptian camel nomads is presented in Dr. C. G. and Mrs. B. Z. Seligmann's "The Kabâbîsh, a Sudan Arab Tribe" (pp. 105-185). Predominantly of Arab stock, these people exhibit appreciable strains of Hamitic and even Negro blood. Their closest kin from a physical point of view are the Arabs of Northern Arabia and of Egypt. The authors' data on sociology are especially full and intrinsically significant. We find the mother-in-law taboo and other rules of avoidance, which as usual are viewed by the natives as signs of respect (pp. 126-128); teknonymy (p. 123 seq.); and marriage with the daughter of the paternal uncle as the orthodox form, that with the maternal uncle's daughter being a makeshift (p. 138). The high status of women in a tribe following Islam is worthy of note. Comparative remarks greatly enhance the value of what would be, even without them, a valuable descriptive account.

Dr. W. S. Ferguson's essay on "The Zulus and the Spartans: a Comparison of their Military Systems" (pp. 197-234) does not attempt any wild historical conjectures, as the title might suggest, though a detailed comparison of the Zulu and the Masai might be of greater in-

terest to the ethnographer. Dr. Ferguson succeeds in furnishing a very live picture of the Zulu system, for which all who have wrestled with the more than scattered Zulu literature will be profoundly grateful. A curious blunder occurs in this paper, inasmuch as the Masai are referred to as Bantu. This is certainly not the alternative to Merker's untenable hypothesis of a Semitic origin. According to Meinhof, Masai is a Hamitic tongue, a conclusion accepted by a discriminating critic as possible, though not demonstrated (Sapir, in *Current Anthropological Literature*, vol. II, 1913, pp. 25-27). At all events, Bantu affiliations, aside from some infiltration of Bantu blood, are definitely out of the question. "In East Africa," writes Sir Charles Eliot, "the Masai are clearly distinguished by their language, customs, and appearance from the Bantu races" (A. C. Hollis, *The Masai*, p. xi).

As an earnest of Continental coöperation there is an article by Professor A. Van Gennep (pp. 235-298), "*Recherches sur les poteries peintes de l'Afrique du Nord française (Tunisie, Algérie, Maroc).*" This paper consists of technological details regarding the pottery manufactured in a great number of North African centers, one locality being passed in review after another. In his conclusion the author calls attention to the intimate connection of the ceramic style of ornamentation with Berber decoration of woodwork, metal work, basketry, and weaving. He joins M. de Zeltner in recognizing that the ancient culture of Mediterranean Europe extended its sphere of influence far into Africa, profoundly affecting the industrial life and customs of the population as far south as the Senegal and Niger.

Every well-wisher of anthropology will hope that the splendid enterprise called into being by the lamented editor will find ample support ensuring continued publication.

ROBERT H. LOWIE

SOME NEW PUBLICATIONS

Barrett, S. A. Myths of the Southern Sierra Miwok (University of California Publications in American Archaeology and Ethnology, vol. 16, no. 1, pp. 1-28). Berkeley, 1919.

———. The Wintun Hesi Ceremony (University of California Publications in American Archaeology and Ethnology, vol. 14, no. 4, pp. 437-488, pls. 22-23, 3 figs.). Berkeley, March, 1919.

Colton, Harold Sellers. Geography of Ruins near the San Francisco Mountains (Bulletin of Geographical Society of Philadelphia, vol. xvi, no. 2, pp. 37-60). April, 1918.